The Bombay Guardian.

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WEEKLY REVIEW.

—As some of the remarks made in connection with the enquiry regarding the cause of the Girgaum Boiler explosion, may have been thought to reflect upon the former Engineer of the Patent Ice Factory, we think it due to him to state that Mr. Stockbridge did not choose or purchase the boiler. It was contracted for before it was landed; Mr. S. examined it on the bunder, noticed the defects which were mentioned at the inquest, but saw that it would answer as an auxiliary to work the small machine for which from 3 to 5 lbs. of steam with vaccum was required, not more. It has evidently been subjected to a pressure for which it was never intended.

—There have been several native religious festivals this week. The Railway has been busily employed in conveying people of all classes to Mahim where the Mahomedans hold an Ooroos in honor of some *peer*. The temple in the grounds of "Sunkersett House," the home of so many of the disgusting *fakeers* that throng our streets, was the scene of a high festival on Tuesday last, held in honor of the goddess, Bhowani Shunker. This Bhowani we remember, is the patron deity of the Thugs, who perpetrated all their crimes in her name and for her glory. Well, this festival on Tuesday last, was attended "by a large number of European, ladies and gentlemen." A contemporary tells us that

"Mr. Venayekrao was unremitting in his attentions to his crowd of visitors, whom he accommodated in the best way possible, providing his European guests with light refreshments and bonquets, and the native gentlemen with pansooparee."

That Mr. Venayekrao should delight to gather around him on an occasion so interesting to him, a large number of European ladies and gentlemen, is nothing to be wondered at. We do not suppose he feels himself under any obligation, in consequence, to attend a Christian place of worship; though there is nothing in Hinduism to forbid his doing so. By their attendance at the idolatrous festival they say to him as plainly as actions can speak, "You must not suppose that we think it wrong for you to worship idols and hold festivals in honor of them, or that we sympathize with the missionaries in their attempts to convert the people of this country, or that we attach any importance to the statements of the Bible concerning the evils of idolatry and all that. The fact is we are coming round very much to your way of viewing things, that every man should stick to the religion in which he was born. In fact, do you see, it is we who have been converted by you. We know that there is a class among you, who profess to have got light regarding the unhappy influence of Hinduism and who are wishing to reform religion, and do away with idolatry; and it may be said that we are increasing their difficulties by countenancing you in the magnificent homage you are now rendering to the goddess Bhowani. But they may think what they like. Our consciences know how to accommodate themselves to circumstances. As for the Native Christians, if our conduct is a stumbling-block to them, who cares? Did we ask them to become Native Christians? What business have they to be more particular than we?"

—The Abyssinian cry was lately 'water.' It is now 'mules.' There are not half enough, it is said. The latest accounts from the troops are, on the whole, satisfactory. *Excelsior* will for some time be their watchword. The more advanced parties have however reached a height of 8,000 feet. But it appears that the reported transfer of Magdala and the captives from Theodorus to the rebel Gobzye, is not true. The second Brigade is embarking to-day; and steamers leave for Vingorla next week, to convey the Third Brigade to Annesley Bay. The Commander-in-Chief is expected to leave next week in H. M.'s S.S. *Octavia*.

The remarks made by Lord Sandon at the Wolverhampton Church Congress, against 'the priestly feeling' now so rapidly developing itself in the Church of England, are deserving of more than a momentary attention. It is very much to his credit that he should made such a protest in such an assembly. The idea that the clergy are of a priestly order, is, he says, the parent of serious evils. It leads to the decline of learning; to the multiplication of rites and ceremonies; it leads, when the temporal power is auxiliary, to persecution. It withholds the Scriptures, doling out extracts. It leads to the establishment of another master in every household in place of the husband and father. It ends in raising up a human, artificial barrier between man and his God. These statements were cheered by some in the audience, but others were thrown into a state of violent excitement by him. But surely there is nothing speculative about these opinions; they have the confirmation afforded by the history of Europe for many ages. When the apostle John, at the close of the first century was writing about the anti-christs that had begun to make their appearance, if some one had talked as Lord Sandon now does, his predictions would doubtless have been received by many a Diotrephes with groans and hisses, and treated as groundless vaticinations. But the history of Christendom tells a different tale, and it is a great pity that many should willingly remain ignorant of it.

There is in the State of New York an Asylum for Inebriates. It is under the superintendence of Dr. Day. In ten years he has had under his care 2,500 inebriates, of whom more than 400 had delirium in its various stages. In a letter published the other day, he tells us that for some years he entertained the opinion that liquor could not with safety be entirely withdrawn from the habitual drinker. He found afterwards that this was an error. His patients did better when alcoholic liquors (even tinctures) were entirely withdrawn. He now never gives a drop of alcohol to a patient. 'Confine a man accustomed to his quart of liquor a day, and give him one half of his usual quantity, and he will suffer more than if you cut him off entirely.'

We have been asked to answer the following questions:

"How are we righteous in the sight of God?

Is it only through Christ having fulfilled the law for us?

Or only through his death, burial and resurrection?"

We reply:

We are made righteous by faith in Christ. The just shall live by faith. He that believeth is justified from all things.

If it be asked,

What is it that moves God to justify the believing penitent? Is it the fulfilment of the law by Christ in our stead? Or is it his death on the cross?

We reply,

It is on account of his atoning death that God is pleased to offer pardon to men. 'His own self he bare our sins in his own body on the tree.' 'He was wounded for our transgressions and bruised for our iniquites.' From the beginning was taught the grand truth that 'without shedding of blood is no remission of sins.' 'Whom God had set forth a propitiation through faith in his blood, to declare his righteousness for the remission of sins.' Believers have been redeemed by the precious blood of Christ as of a lamb without blemish and without spot. They who are before the throne are described as having washed their robes and made them white in the blood of the Lamb.

But the death of Christ would have had no saving power, if he had not been 'without blemish and without spot' that is, without any stain of sin, 'holy, harmless, undefiled and separate from sinners.' And it was required not only that he should be this, but that it should be made manifest that he was this, to the world. It was necessary that he should lead a life of holy obedience; be subjected to all manner of temptation; and vindicate his entire conformity to the law. It was necessary further that his divine dignity should be revealed in all the wondrous works of his life. His death derives its efficacy from the dignity of his person and from the immaculate purity of his life. His obedience to the law would not of itself have effected an atonement for sinners; it simply went to fit him for that atonement, to show that he was meet to be the propitiatory sacrifice required for the sins of men. In the prayer of John xvii our Lord says, "For their sakes I sanctify myself that they might be sanctified through the truth." He fitted

himself to be such a sacrifice as was needed, by the exhibition of his character in a holy and beautiful life.

Believers then are justified for two reasons, one in them and one in Christ; because of their faith, because of Christ's death. And Christ's death has this efficacy because of what he was. And they who are justified receive power to follow Christ, and are made conformable unto him.

When we speak of Christ's death, we mean his submission to death. Death is properly the mere cessation of life; there is no pain, no consciousness, no voluntariness in it; we apply the word generally to that breaking down of the powers which terminates in it; and by the death of Christ we mean the sufferings voluntarily endured by him during the last 24 hours of his life, all leading to and terminating in his death.

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SATURDAY, DECEMBER 14, 1867.

A SELF-ILLUMINED EARTH.

A writer in last Saturday's *Times of India*, gives his opinion of the article in the previous week's *Guardian* on "Panoramic Cosmogmy." He agrees with us that Hugh Miller's view is untenable; but takes up the cudgels in behalf of that which treats the days of Genesis as long periods. He believes that the light which the earth enjoyed during the immense periods of time that have left their memorials in the carboniferous strata, was not derived from the sun; it was the earth's own light; and he even ventures on the suggestion that the sun is indebted to the earth for its luminosity. Here is his conclusion:

"That productive and luminous medium that surrounded our globe during the first three epochs of its existence, is probably the very same luminosity that now surrounds the sun. It is not, by any means, improbable that during the three epochs comprehended under the designation of the three first days, that luminous atmosphere was gradually withdrawn from the earth to the sun by some attractive power like gravitation, and as the luminous atmosphere became more and more dimmed, the monstrous vegetation would die down and form these glorious coal beds which now enlighten and enrich the world."

So that the earth had light and heat, he says, what matters it whether it was derived from the sun or not?

A little attention to the teachings of astronomy would have hindered him, we think, from publishing such a speculation.

The earth is one of a great number of bodies revolving in different orbits around the sun, the whole constituting what is called the solar system. These bodies are of all sizes, the great majority of them much smaller than the earth, some of them very much larger. Some of these have satellites revolving about them as our moon does about us. Divide the amount of light that radiates from the sun at any one moment into *two thousand three hundred and eighty millions* of portions, *one* of these will represent the amount intercepted by the sun. This solar system is not a modern creation. Geology itself testifies that the earth has existed for myriads upon myriads of years; and astronomy can tell us of no time when it was not a planet revolving around the sun. All the planets shine with light reflected from the sun; so do the satellites that wait upon those planets; the two relations in which all the members of this system stand to the central sun are of dependence in the matters of gravitation and light. Not one of all these bodies (100 have been discovered between Mars and Jupiter alone) is self-illumining. The only light that we cannot ascribe directly to the sun is that momentary flash which accompanies the invasion of our atmosphere by meteoric bodies.

Scientific men have at times been startled by extraordinary hypotheses, but we do not remember any wilder assault made upon their convictions than this. They are asked to believe that the numerous planets of our system were for ages accomplishing their revolutions around the sun without light from the sun; and that only the other day, after millions of years of a sun without light, a solar system without solar light, a light-giving envelope was taken from the earth and transferred to the sun.

Space is filled with stars each of which is a sun, the centre of a solar system. The space-penetrating power of the telescope shows us that these suns exist by millions, and some of them (in the lately resolved nebalæ) are so distant that their light is 60,000 years in reaching us. Thus the entire analogy of the universe favors the assumption that the sun of each system gives light to all the members of that system.

Light is a phenomenon caused by undulations of an ether that penetrates all space. It pervades our system and by means of it the sun communicates light to all the circling planets; it pervades the interstellar spaces and by means of it the stars send us their rays. We have evidence that such a ether existed myriads of years ago; in fact it must be coeval with creation itself. Is it conceivable that the sun should have been placed for ages on ages in the centre of a system pervaded by such a ether, and yet that no use should have been made of it for the communication of light?

There is abundance of evidence that the prolific vegetation whose mineralized remains are found in the coal formations had not only light and heat, but the light and heat of the sun. Besides its light and heat giving power there is in the sun's ray an actinic or chemical property that is absolutely essential to the growth of plants. We do not believe that any one who has carefully considered the subject will allow for a moment that the earth's primeval floras were independent of the sun's rays.*

We have yet to learn that the vegetation of pre-adamic ages, testified to the existence of mightier forces than are now present with us. Geology furnishes us with no memorials of more gigantic trees than now exist on the earth. A change in the inclination of the earth's axis to the ecliptic, would cause a more concentrated intensity of light and heat if that were needed.

* The following is from a paper by Sir John Herschel on 'the Sun' in *Good Words*. 1863.

"The sun is the dispenser to us of light and warmth as well as the centre of attraction; and as such, the immediate source of all our comforts, and indeed of the very possibility of our existence on earth. Even the very coals which we burn, owe their origin to the sun's influence being all of vegetable materials, the remains of vast forests which have been buried and preserved in that form for the use of man, millions of ages before he was placed on the earth, and which, but for the solar light and heat, would have had no existence. Indeed, the theory of heat which is now gaining ground, would go to prove that it is the actual identical heat which the sun put into the coal, while in the form of living vegetation, that comes out again when they are burnt as coals in our grates and furnaces."

HOMILIES FOR THE TIMES. V.

"*How long?*"

God has his grand decisive hours when the work of a thousand years is done at once and revolutions undreamt of brought to pass in a moment. But the world is conducted a weary march through the wilderness before such a valley of decision is reached. These days of judgment are preceded by a thousand years or more of waiting, weeping, failing, striving, on the part of his people. The church is in the condition of the importunate widow, sighing and crying for vindication and deliverance. Shall the Son of Man when he cometh find faith on the earth, after such a winnowing time? For the church is winnowed without knowing it. Persecution is always identified as a sifter of faith, and is like a challenge which the church joyfully takes up; but when patience is to have her perfect work, when the answer to prayer seems long to linger, the enemy reaps golden harvests. The temptation is to leave the inner circle, close to the throne of grace, the place of fervent and unreleasing supplication, to pitch one's tent in a more distant circle, to bring into it some Babylonian garments and wedges of gold, and make oneself comfortable with a Gospel modified by modern thought. More and more remote from the central throne, these tabernacles multiply as the long sifting period goes by.

When one of those grand hours of judgment comes round, it is presently seen that the Divine Disposer had his eye on it all along, and was here, there, everywhere and constantly, preparing all things for such an epiphany. *Before a problem can be solved, all its conditions must be furnished.* The grand controversy between God and man relates to the nature of sin; God affirming that it is ruinous, that the fall of man is absolute, that sin is master over him, making him to love darkness rather than light; man denying this and affirming that he has goodness and strength sufficient to get him the victory, that he himself has given the world all its light and done it all the good that sixty centuries of history can tell of; a little more and he will have landed himself in a New Jerusalem of his own. (Not content with arrogating to himself the credit of what seems progress in historic times, he now affirms that all that God did was to make an ape or something below that, and that man has created, out of this unpromising material, this wonderful humanity of ours.) It is necessary therefore that mankind throughout the world should have opportunity of contributing the materials by which they are to be judged when the grand decisive hour bursts upon us. Out of his own mouth man shall be condemned. It is an appalling fact that the world, by its most renowned and most admired scribes, is busily writing down what it now imagines to be its own eulogium, but what in that new light will be seen to be its utter and irrevocable condemnation.

What about the wonderful discoveries of modern times that are effecting such great changes in the communications and relations of the different portions of the human family? Are we not to regard these things as belonging to the plans of the All-wise Ruler? It is a surprising thing that man should have existed no long on the earth without discovering the importance of steam, the use of electricity, the nature of light, the treasures of help stored in a number of the things with which his hands have ever been familiar,

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until this age? By means of these discoveries man is doubtless in some way or other contributing, by anticipation and unconsciously, materials for his own more signal overthrow in the day when God shall be all in all.

"Behold, thine heart is lifted up, and thou hast said, I am a God, I sit in the seat of God, in the midst of the seas; yet thou art a man and not God, though thou set thine heart as the heart of God; because thou art wiser than Daniel; there is no secret that they can hide from thee. With thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures; by thy great wisdom and by thy traffic thou hast increased thy riches. Thou sealest up the sum, full of wisdom and perfect in beauty."

Knowledge is increased and men are running to and fro in the earth. The ends of the earth have been brought together by the telegraph, and distance is all but annihilated. Meanwhile the whole creation groaneth and travaileth in pain, and these lately discovered and wonder-working secrets of nature, groan with it, waiting for the manifestation of the sons of God and the restitution of all things to the true Lord of all. Man scoffs at the miracles of Scripture, and glories in what he calls his miracles, as though he had himself endowed the things he manipulates with the powers they possess, as though nature were astonished and confounded at the transformations she undergoes at his hands.

Before we relinquish this subject it may be profitable for us to return for a little to the more practical aspect of the matter, which we glanced at in the beginning of our discussion.

If certain gifts from above that we have set our heart upon, are suspended, would it not be well for us to avail ourselves of others that are unquestionably within our reach? Let us seek to grow in grace, to put on Christ, to be filled with the spirit. Sanctify them through thy truth, is a prayer of Christ well remembered by the Father wherever believers present themselves as subjects for its fulfilment.

For instance, if we seek the grace of self-denial, shall we not have it? Much mention of this is made in the Gospel; the Master evidently deems it of utmost importance. Is anything more needed in this age? Not self-denial that goes moping; not sanctimonious self-denial; not self-denial that looks down from its fancied elevation upon other men; but that which proceeds from a thorough reception of the Gospel truth that we are without worthiness, owe every thing to Christ, have our happiness in him, need not the things which men so highly value, so that we gladly part with all that hinders us from manifesting the all-sufficiency of Christ to satisfy his people. Is it certain that we have obtained this grace? You say, perhaps, It is certain, and if there were a real necessity there is nothing I would not part with to follow Christ. But let Christ judge of the necessity. The rich young ruler could not see a necessity when Christ saw one, saying, One thing is needful. Needful because the love of Christ requires a good deal of room in the chamber of our affections, and will not be thrust into a corner; not merely for the sake of the poor, needful, but for our own sake, that faith and love may succeed to a disguised worldliness; and necessary also that demonstration of this change of heart may be given to the world in the only way it can appreciate. Now what should hinder us from making great progress in this matter of self abnegation? We pray night and day for Christ to come, and yet keep our hearts and minds filled with a lot of lumber that precludes his full revelation in us. He waits for us to cast out this. We must decrease that he may increase. Let us put to silence the gainsaying of foolish men. They say, "all your talk about a change of heart is a fiction; you value what we value, seek what we seek; you profess to believe in a coming Christ and to be watching for him; you tell us we are lost without him; surely, were your profession sincere, you would not be found with us in the race for wealth, for honor, for comfort and ease. We hear you sing

Jewels to thee are gaudy toys
And gold is sordid dross;

but give us the evidence that it is so. Do you not compass yourself about with all the worldly good you can, and give the trifle that is over to the cause of the Gospel, to the succour of the poor?

Notes from an Interleaved Bible.

Psalm ix. 1. 'With my whole heart.' This cannot be done when there is any preference of one's own will, any discontent, any regarding of iniquity. To praise him is to rejoice in him.

4. My cause. For thine is mine. Let us identify ourselves with the cause of God and he will acknowledge us. But if we have no zeal for his honor why should he have for ours?

'Judging.' God is always ready to adjudicate for those who with perfect sincerity apply to him. Yet when many interests are involved, of those who regard him not, the decision may be delayed; men must reap the fruit of their long neglect of him. His judgments of all things are in the Scriptures, and our eyes need to be opened to see them. My word shall judge them in the last day; now, if men would let it.

6. The Lord will bring utter destruction upon his enemies. Rev. xviii. 21-22.

8. Thus the Gospel overthrew the ancient heathenisms.

9. Throughout the Psalms the judgments denounced against the wicked, are with a view to the liberation of the oppressed.

10. To know God is to trust him. Sin misrepresents him and inspires distrust. His name is more than his justice, more than his mercy.

12. Implies a long delay in answering prayer, during which it will seem as though He had forgotten the cry of the humble. God's memory of those cries will be vindicated in the last days. He will avenge them speedily though he bear long with them. But if we have not his words in remembrance we cannot expect that he will have ours.

16. 'The Lord is known by his judgments.' This is denied by our politicians. They cannot endure the suggestion that there are any judgments in providence.

17-18. It is most noticeable how the denunciations against the wicked are constantly introduced as a comfort to the righteous. The argument is that either the wicked must perish or the expectation of the poor must perish. The importunate widow.

20. 'Put them in fear.' This is the great need of men now-a-days. They are so busy in the matter of self-exaltation, that they have no thought of God as one to be had in awe. They are quite persuaded that they shall never be put in fear.

Correspondence.

To the Editor of the "Bombay Guardian."

My Dear Sir,—You, and the readers of your valuable paper, will be glad to hear that another lost sheep has been gathered into the fold of Christ here. Yesterday I had the privilege of baptizing Balajee, my Marathi School Pantoji. He is a Koonbee by caste and a man of superior intelligence. His conversion is a wonderful display of God's grace working in the heart of a sinner. When I first employed this man, about two years ago, I had the greatest aversion to him. He was a bigoted Hindu, tried to undo what I was trying to accomplish, wore a large bead round his neck, a charm given to him by his Guru, which he has handed over to me now, and used to besmear himself with ashes, I never entertained the slightest hope of him. He was, no doubt as many others are, under the impression that Christianity could only make progress amongst the Mangs; but, it appears from his statement, that since the conversion of Bapooji Teli, who had to undergo a great deal of trial and persecution from his caste people and bore them submissively, he became seriously impressed with the claims of our holy religion. For the last year he has been an inquirer and by teaching your Society's little Catechism to his pupils he himself was watered and has at last found the Pearl of great price for which he has given up all aged parents, and a host of other people, and, resisted the solicitations of cast in his lot with the people of God, choosing rather to suffer affliction with them, than to enjoy the pleasures of sin for a season. May he lead the rest of his life according to this beginning.

I have just returned from a short tour in the direction of Canad. This being the season for Hindu pilgrimages we had a few opportunities of directing the attention of some of our bearers to the heavenly pilgrimage, and to those fountains of living water where their sins will be washed away.

I remain yours,

Aurangabad, 9th Dec. 1867. James Wilson.

Epitome of News.

SATURDAY, December 7, 1867.

—Four locomotives are being shipped for Abyssinia. Messrs. Coleman and Rose have got the contract for the construction and management of the Abyssinian Railway, 16 miles long. Messrs. Seed and Bulkley are to complete the reclamation of Apollo Bay. The G. I. P. R. London Board are sending out Mr. Geo. Berkely to report on the Bombay lines. We got these items from the *Bombay Builder*.

MONDAY,—December 9.

—*Bombay Gazette*; telegram, Calcutta, 7th: The Nawab of Tonk is to be deported for murder. The Thakoor of Lawah's force has been ordered from Agra to Deolee.

[Upwards of two months ago the Mussulman Nawab who is referred to in the above telegram massacred the uncle of the Thakoor of Lawah and 18 Rajpoots in cold blood. For two years the Thakoor has been subjected to many acts of oppression by his avaricious superior who resorted to modes of extracting money from him widely different from those recognised as legitimate by our Finance Ministers. He also invaded his feudatory's acknowledged rights, and the British Government interfered, unfortunately not to do strict justice between them, but to patch up a peace by stupidly inducing the Thakoor who was in the right to more or less give way. The Nawab's unruly passions again broke forth, leading this time to the murder of 19 persons and ultimately (as our telegram informs us) to his own transportation.—Ed. B. G.]

—*Bombay Gazette*: A Model of a cinerator, or a machine for burning the dead bodies of Hindoos, has been brought into Bombay by the Municipal Commissioner with a view to its introduction in this city.

—On Friday last, an interesting lecture was given in the Reading Room of the G. I. P. Railway Company's employes, Berkeley Place, Byculla, on *Books and Reading as a Recreation* by the Rev. Wm. Brown Keer.

Noticing it, the *Bombay Gazette* says: "Some or the abuses of books were pointed out, the evils of bad ones, the importance of selecting only the best books from among the legion issued year by

year from the press; and the proper use to be made of them by thoroughly studying and digesting, or at least analyzing their contents. The abuse of athletic sports which a former university oarsman Mr. Roundell in the late Parliamentary enquiry, has described as "the present idolatry of athleticism," and which entailed oftentimes heavy expenses, and led to the neglect of studies and despising of books, was noticed, and the advantage of mutual improvement classes as proved in London and elsewhere. Several important testimonies of learned and accomplished scholars, as Sir W. Jones, Sir J. Newton, Locke, Boyle, Dr. Spring, Lord Brougham and others, to the unequalled moral purity and literary excellency of the sacred Scriptures apart from their divine authority, were mentioned and a careful and unbiassed study of them was strongly recommended. The lecture, which lasted upwards of an hour was interspersed with anecdotes and was listened, to with close attention and evident satisfaction."

—There was a great gathering at the Dock Yard on Saturday to witness the embarcation of 20 elephants proceeding to Abyssinia. They weighed about 4 tons each, but were successfully hoisted on board the *Compta* and lowered into the hold. *Times of India:* "The height to which the animals had to be hoisted before they were lowered away into the hold was some twenty to thirty feet, and a small regiment of kallases was employed in working the lifting tackle. The operation was really an extraordinary sight well worth witnessing, and it was curious to observe the different moods in which the unwieldly beasts submitted to it. Some, when they found themselves suspended in mid air shed tears copiously and were affected in a remarkable manner; others became vicious, and roare d and plunged about most alarmingly."

—The High Court has confirmed the sentence of death on a Hindoo named Daji who murdered his wife with an axe in the Satara district. He had charged her with infidelity.

—The Ritualists are talking about withholding the Sacrament from moustachio'd men. A writer in the *Church News* says, "You may see the men leave the altar with their moustaches bedewed with the Precious Blood, and the poor clergy after Mass have to go down on their knees to search for that which has been suffered to drop. What an awful thing to have to minister to such a congregation! Such a sight I have only seen when an Anglican bishop has been the celebrant. But is the like atrocious conduct perpetuated at any other altar where there is any pretension to a Catholic ritual."

This driveling superstition is the more revolting because it is found in connection with the sacred sufferings of our Lord.

—Great dissatisfaction is caused by the additional postage tax on Overland letters, of *three pence*. The *Times of India* says: "All the appliances for steam transit are being improved every year, and it is monstrous, if, as stated in the telegram, the contract with this heavy subsidy is fixed for a period of twelve years. Of course the P. and O. as an organisation for the manufacture of dividends have a right to exact the uttermost farthing they are able to obtain; but as appears at present, the British Government and the Post Office have in this matter betrayed the trust they hold from the Anglo-Indian com-munity. So far as we can gather from the best accounts we have at hand, the revenue of the British Post Office in 1866 was £4,250,000, the charges against which were £2,102,333. There was thus a surplus of £2,147,667 against which is only to be set the charges of the mail packed service including those for Asia, so that there is not the slightest excuse for this paltry policy. The principle laid down by Sir Robert Peel, that the Post Office must not be regarded as a source of revenue has been admitted by successive Governments. It is very unjust to apply this principle partially—to acknowledge it in perfecting the machinery of London hourly letter deliveries, and yet saddle every penny of cost on the few thousands of families some of whose members happen to live in these distant portions of the great Empire the subjects of which should share as equally as possible in all its common blessings."

—To a Deputation that waited upon him with reference to the new Bank of Bombay, H. E. the Governor said the Home authorities were still most adverse to the idea of Government taking shares in the new Bank, and were disinclined to listen to any proposition to that effect. On the strength, however, of the views of those in India they had determined to leave the matter to the judgment of the Governor of Bombay, impressing on him the reluctance they had to the idea of Government becoming a shareholder, and hoping that the Bank might be established without their taking shares. In the event, however, of Sir Seymour Fitzgerald being convinced that the actual existence of the new Bank depended on Government taking shares, they agree to leave the matter entirely in his hands.

The matter is still under consideration.

—*Times of India:* "Mr. Kursandas Mooljee has, we learn, been appointed extra assistant to the Political Agent of Kattiawar."

"The following candidates have passed the examination for the degree of M.A.

Languages. Class II.—Hormusjee Pestonjee Bennett, Elphinstone College.

History and Philosophy. Class II.—Kersasjee Rustomjee, Elphinstone College, Ganpatrao Amrutrao, Poona College, and Dadabhoy Sorabjee Patell and Rustomjee Merwanjee Patell, Elphinstone College.

Mathematics and Natural Philosophy. Class I.—Gungadhur Anant, Bhat, Poona College.

The following candidates have passed the examination for the degree of L.L.B.

Second division.—Dinanath Atmaram, M. A., Nagindas Toolseydas, B.A., and Thakurdas Atmaram, B.A., Government Law School."

—*Sind News*; "There has been a pretty good ingress from Lus Beyla during the past month —6869 camels, 952 donkeys, 37 horses and 7 bullocks, laden with wood, sirsee, ghee, grass, wood, and other commodities, having been brought into Kurrachee in charge of 2985 men. A few kafillas arrived from Kandahar also, during the same period, consisting of 1459 camels, 88 donkeys and 17 bullocks, laden with Wool, Kismiss, Pistachionuts and other fruits; also 150 horses, and about 3000 men."

TUESDAY,—December 10.

—The stock of Cotton in Liverpool has fallen to 470,000 bales.

—*Times of India:*—"We understand that Lady and the Misses Lawrence will proceed home from this port, and that they will be the guests of His Excellency the Governor during their stay here."

—*Friend of India*: "Lord Cranbourne's now famous attack on English administration in India, and his exaltation of the blessings of purely native rule, naturally led the Government of India to collect the opinion on the subject not only of the local Governments and Political Agents, but of officers known to sympathise with native progress. The correspondence has been transmitted to the present Secretary of State, we believe. The papers are, we understand, most interesting and valuable, containing not only the opinions of authorities from Sir John Lawrence, to Mr. T. C. Hope of Surat, but a mass of facts of which all may judge for themselves. The formal minutes of the Viceroy, Sir Henry Durand, and Sir George Yule must be of even greater interest. No time will be lost in making practical use of the evidence thus elicited. The papers are to be sent to all the administrations and chief officials, that they may learn the defects as well as virtues of our rule, and the direction in which reform should lie to make it more popular. In these circumstances the publication of the correspondence in India will not, probably, be long delayed We must express our admiration of the perfect frankness with which Sir John Lawrence seeks for information and promotes discussion, however, much opposed to His Excellency's own views. In this case our belief is that these views will receive the support of overwhelming evidence."

—*Times of India:* "A fire broke out about 2 o'clock on Sunday morning in the Sailors' Return Tavern, Dhobie Talao, which was put out before any material damage was done. A seaman named Lawrence lay down in his bed at the Tavern with a lighted cigar in his mouth, which set fire to the bed after he had fallen asleep."

—"A serious accident occurred ot the Mhow-ke-Mullee viaduct, on the Bhore Ghaut, on the morning of Saturday last, by which two men were crushed to death, and twelve others severely injured. It appears from what we have heard, that a stationary engine was being raised to a part of the works by means of a crane, which latter had somehow or other not been properly secured, and so was upset by the weight of the engine. Both crane and engine therefore were upset by the weight of the latter, with the result we have mentioned."

—*Bombay Gazette*: "In our present article we refer in a great measure to a pamphlet by the Rev. G. H. Pope, Head Master of the Ootacamund Grammar School, entitled "One Alphabet for all India." The writer is a thorough convert to the adoption of the Romanising system in Southern India, and considers the subject under two heads, desirableness, and practicability. As to desirableness, we have the Tamil alphabet, which (by far the most important of the three prevalent in the South,) fails, adequately to express the Sanscrit words in that language. Again, the Roman system more than any other that can be named, would facilitate the study of the native languages not only by Europeans but by the natives themselves. Those only who have had to teach native children their own alphabet, can conceive how difficult it is for them to acquire the art of reading. A really fluent reader among natives is exceedingly rare. The native characters are entirely unfit for printing, in some cases letters are written over one another, thus wasting much space. The number of separate characters required is immense. The native alphabets do not admit of capital letters, stops, italics, &c., and no one can pretend to be able to gather the subject of a page by running the eye over it, as can be done with Roman type. They have no running hand. All attempts at such, can seldom, if ever be read by the writer."

WEDNESDAY,—December, 11.

—The *Indian Public Opinion*: "We hear that the Calcutta University has refused to hold Examinations for Degrees out of Calcutta. This course compels Mofussil students either to discontinue their studies or, as the majority of them are poor, to incur debt in order to defray their expenses to Calcutta and back."

—*The Pioneer*: "We have just seen Professor Haug's edition of the *Brahmana* of the *Rig Ved*, with translation and full explanatory notes. this work, which has very properly been purchased for the Bombay Government by the Director of Public Instruction, has an unique value as being an achievement totally beyond the opportunities of any Sanscrit scholar resident in Europe. It would have been impossible for any one in Europe to make out the meaning of the book, because the necessary information was only to be obtained by personal conference with the Brahmins who possessed it. These are now yearly becoming fewer in number; indeed, they are so few, and the younger generation of the race are so completely drawn away to other studies, that in a few more years the key to this knowledge would have been for ever irrecoverably lost. Among the Brahmins of Bengal and Benares, these traditions have already died out, and only linger among a few old priests of Maharastra. It is beyond a doubt to the existence of a Brahmin Government in this country down to 1818, that the preservation of these monuments of antiquity may be ascribed. Their bearing upon remote history will doubtless be important, since some of them appear to date from a period earlier than the entrance of the Hindoos into India, while nothing could so much tend to open the eyes of natives to the unsatisfactory nature of the religion they trust in, than making them familiar with the real meaning of their so-called sacred books."

—*Times of India*; New Bank of Bombay: "We have great pleasure in stating that the Reconstruction Committee have received a communication from Government expressing its willingness to take the same number of shares in the new Bank of Bombay that it holds in the existing bank (1,200 in all, in the two issues). The Deed of Association is already signed, and the new Bank was registered yesterday afternoon. The Committee were engaged from noon yesterday until nearly 10 o'clock last night, in allotting the shares."

—Six Hindoos have been committed for the murder of Govind Dewrookia. "The deceased was about 30 years of age, and of the Goldsmith's caste. He was employed by a working goldsmith named Babajee Succaram, and, on the 20th ult., was taking his master's buffaloes to water. According to the evidence of a boy named Motee Uttoo, deceased threw a stone at one Hallia, whose tooth was knocked out by the blow. The prisoners thereupon seem to have attacked deceased in a most violent manner, for in a short time the life was beaten out of him."

—The 23rd Royal Welsh Fusiliers will leave Jubbulpore on or about the 20th current and arrive at Nagpore about the end of the month, *en route* to Poona and Bombay.

—*Pall Mall Gazette*: "The Papal administration is in irreconcilable opposition to the Italian intelligence, not merely because the Pope and

the Cardinals are ecclesiastics, but because they have ceased to be Italians or Frenchmen or Germans or Englishmen. They have separated themselves from the rest of mankind, created an *esprit de corps* of their own, and have become in fact a secret society like the oligarchy of Venice in its worst days. Every one who knows the character and animus of the Catholic clergy in all parts of the world is painfully aware of this fatal blot in a body of men in many respects so estimable. Whatever their virtues, whatever their good intentions, it is impossible to deal with them as we deal with those who have nothing to conceal. What the Jesuits are to the rest of the Roman priesthood, that the Roman priesthood, as a whole, are to the rest of the world. They have separated themselves from their fellowmen, and their fellowmen therefore reject their dominion, because it is the dominion of those who are not of the same flesh and blood. This is the true key to the implacable hostility of the more cultivated and freedom loving of the Pope's subjects to the temporal power in any shape whatever. It is not his nominal sovereignty that they hate, it is the administration of all their affairs by a secret and irresponsible oligarchy which drives the iron into their souls. A Pope-King, provide that his ministers and officials of all sorts were laymen, would perhaps be no more disagreeable to the Romans than is our own family because it is German in its birth and connections. But all who know the Catholic clergy are aware that to expect a Pope to reign as the chief of a responsible lay Government is the most visionary of dreams. To expect that they will adopt the one great remedy for their own denationalizing—that is, in the abolition of the rule of celibacy and make married men bishops, cardinals, and popes..is totally out of the question. There is, therefore, no alternative left. We are involved in a conflict of principles; and the day must come—no one can say whether soon or late—when the temporal power will share the fate of every society which has conspired to rule mankind in its own interests, with whatever plausibility as to its aims, and with whatever weapons to strike those who resist its decrees."

—*Friend of India*: "At Bagerhat there is a curious physical phenomenon known as the Burrisal guns. It is a dull roaring sound, as of the booming of a distant cannonade, said to be fired by aerial hands in honour of Khanja Ally. At Bagerhat the sounds are heard at all season, but particularly when the weather is calm and the sky clear. They are most distinct during a lull after a storm or a heavy shower of rain.

—"The excavations now being made in Syria have resulted in the discovery at Nadir Serape of a Hebrew house, dating from about the second century before Christ. Some of the rooms are in good preservation, and among the books found is a collection of Hebrew poems, said to be unknown to present orientals."

—*N. Y. Observer*: "Since the Act of Congress of July 16, 1862, authorizing artificial limbs to be furnished to maimed soldiers, there have been issued 3,981 legs, 2,240 arms, 9 feet, 55 hands, and 125 surgical apparatus. The Surgeon-General estimates that 1,000 limbs remain still to be supplied. Hereafter a money value is to be given in lieu of an order on some manufacturer. The total number of wounds recorded was 133,952, and of "operations," 28,438. The Surgeons killed in battle during the war were 29; by accident, 12; died of wounds, 10; died in rebel prisons, 4; of yellow fever, 7; cholera, 3; of other diseases, 271 —making a total of 336."

THURSDAY,—DECEMBER 12.

—The *Lancet*: "Some interesting experiments have been made, by M. Lemaire, on the air of barracks and forts, and that external to buildings of this kind. By means of refrigeration he has condensed the air from these places, and examined it microscopically. He concludes that the air which is rendered impure by overcrowding and defective ventilation contains not only an excess of carbonic acid, but also organic matter, which gives birth in a few hours to a number of microscopic animalculae. In about two hours the air taken from a barrack chamber full of men at 5 A. M., showed several trasparent little bodies of different forms, avoid and cylindrical microphytes and microzoa, in course of development; and after six hours thousands were seen in a single drop, and bacteria and vibriones in abundance. In the case of a fort, ventilation was better, the results were the same, but in less degree. In the external air not until the end of forty-eight hours was any microscopic life seen. It is supposed that the animalculæ grow at the expense of the organic matter, and are not generated spontaneously."

—*Our* (Kurrachee) *Paper*: Mr. A. D. V. Mills, well known to the residents of Kurrachee, particularly to the European and native mercantile community, died after a painful and lingering illness at his residence near the Rambaugh, on the forenoon of Wednesday last. Mr. Mills was a foreigner—we believe, a Swede,—he came to Bombay as a merchant seaman, entered the Indian Navy, and married a respectable young woman by whom he had a large family. In later years the couple lived unhappily and eventually separated; the children were put into a charitable institution, and Mr. Mills left the Navy to seek employment in mercantile offices. He obtained employment in the firm of Messrs. Fleming and Co. of our city as godownkeeper, and while in their service showed powers of endurance that were truly astonishing; he was on his legs or on horse back from dawn to dark sometimes making four and five trips to Keamaree during the day; neither wind nor weather seemed to effect him; but Messrs. Fleming eventually dispensed with his services, and then Mr. Mills literally took his friends by surprise with the extent of the means at his command. He built house after house, distributed large sums of money among the Mahomedan poor, and as a climax erected the largest mosque in the city and embraced the Mahomedan faith. Mr. Mills spoke a number of languages, both European and oriental, with great fluency, although not a scholar in the ordinary sense of the word. His end was a most miserable one, he having died of gangrenous and scorbutic ulceration. The Mahomedans interred his remains. We hope the authorities will look after his estate, and ascertain whether he was in a proper state of mind to dispose of it, if he has done so by will.

—Another book about American Schools and Colleges, by a Mr. Blake, has made its appearance. The *Spectator* says: "With regard to the custom of teaching boys and girls in the same classes, our authoress found an almost complete unanimity of opinion among the school teachers to this effect—that this joint education stimulates the intellect and industry of both; that evil results are rare; that "the mutual influence exerted is usually very beneficial;"—and that the girls keep pace with the boys, are, "on the whole, quite as far advanced in their studies as the boys, and quite as capable of continued mental exertion." In this decision of the teaching staff in America our lady visitant will find the reward of all her toils. She is an earnest though far from not-headed advocate of woman's intellectual claims. She desires that an identical standard should exist for scholars of both sexes, and that the same facilities should be open to both. This she found to be very generally done in America, and she gives an interesting account of the Colleges she visited, and where she was most hospitably received."

—John Stuart Esq., is to be liquidator of the Bank of Bombay on a salary, of Rs. 3,250 per mensem for one year!

—A Seaman of the Royal Navy was found drowned in a tank close by the Grant road theatre.

—H. H. the Rajah of Travancore has offered a reward of Rs. 1000 for the discovery of an antedote to the poison of cobras.

—*Times of India*. The annual cost of educating a pupil in Elphinstone College is Rs. 813, of which the pupil is asked to pay only Rs. 120—less than one sixth the actual cost of his education, while as a matter of fact not one in ten pay anything at all. Now with a grant-in-aid amounting only to one-third of its expenses, there is certainly no chance for a private college of this grade. In the Poona College, with a fee of Rs. 60 per annum (paid by only a few) the amount of fees, if all paid, would meet but one-eighth of its expense. A grant-in-aid of one-eighth of its expense would leave more than one-half its expenses wholly improvided for. Take the High schools and the case is no better."

—Mercury can now be seen a little before six in the morning, very near to Saturn, E. by N.

FRIDAY,—DECEMBER 13.

—The *China* with the English Mail of Nov. 18th arrived yesterday. The *Overland Mail*, Nov. 11th: "On November 3rd Garibaldi was attached at Mentana by 3,000 Pontifical and 2,000 French troops, and after a severe contest his forces were defeated and dispersed, with a loss of 200 killed. He retired to Italian territory, where he was arrested and sent to Fort Varignano, at Spezzia. Insurrectionary movements have taken place at Milan and Pavia, but they were suppressed. The Italian Parliament is summoned for November 26.

Eighteen persons who formed part of a procession to the tomb of Manin at Paris have been arrested. Some tumultuary assemblages of workmen have also taken place in Paris, owing to the dearness of provisions and the scarcity of work.

A military alliance is said to be in contemplation between Holland and Belgium.

The Democrats have carried the New York and New Jersey elections. The Radicals have been victorious at the elections in Virginia. Some of the Southern papers predict a war of races.

Serious food riots have taken place in the principal towns of Devonshire. In exeter the primary cause of the riot was an attempt to put down bonfires on Guy Fawkes' Day.

One of the policemen recently shot in Dublin has died.

Three hundred persons are believed to have perished by a colliery explosion in Rhondda Valley, South Wales.

The Board of Trade have ordered an inquiry respecting the standing of the P. and O. Co.'s steamer *Surat*.

The applications of officers to retire from the army are said to be unusually numerous at present.

Among the deaths reported during the week are those of Sir Mathew R. Sausse, Mr. Edward James Q. C. M. P., and Marshall O'Donnell.

—Same, November 18th: M. de Lavalette has been succeeded as Minister of the Interior in France by M. Pinard, and M. Magne has been appointed Minister of Finance in place of M. Rouher.

The French Government has promised to evacuate Rome as soon as order is restored, but is sending more troops to Civita Vecchia.

Public feeling in Italy is still greatly irritated at the French intervention.

The new Prussian Parliament has been opened by the King. The Government are said to have a working majority in the Lower Chamber.

The American Congress is to open in December. The President is about to put an end to military Government in the South. The trial of Mr. Jefferson Davis has been again postponed.

The island of Tortolla, one of the Virgin Islands, is reported to have been submerged with all its inhabitants—about 8,000 in number.

The Fenian trials at Manchester have been concluded. The prisoner Maguire has received an unconditional pardon. The execution of the other four convicts is fixed for November 23.

The Dublin trials are also finished. Warner and Halpin have been sentenced to fifteen, and Costelloe to twelve years' penal servitude.

The Government have resolved to place the telegraphic lines in the United Kingdom under the management of the Post Office.

Lord Dunboyne has been elected an Irish representative peer.

Mr. Jacob Bright, Mr. Mitchell Henry (Liberals), and Mr. Bennett (Conservative) are candidates for the representation of Manchester.

The Sandhurst cadets are alleged to have recently committed a series of outrages upon property and individuals in the neighbourhood of the college.

Among the deaths reported during the week are those of Surgeon C. Macintyre, Bengal Retired List; Capt. R. A. Stradling, late I. N.; the Earl of Moray; Madame de Flahault, and the Bishop of Toronto.

—*Times of India*; Annesley Bay, Nov. 28th: "I told you in my last that the Sooroo Pass route to Senafe had been decided on as the one by which our army is to enter Abyssinia. The first march from this would be Koomayloo, twelve miles; thence Sooroo twelve miles (through the pass three miles, a running stream the whole way); on to Guinea Fowl Plain, 15 miles; to Raraguddy 13 miles; and then to Senafe, 9 miles; in all 61 miles in an easy five days' march. From Sooroo to Raraguddy, 28 miles, there are no surface springs or wells, but one is now being sunk at the Undal, this side of Guinea Fowl Plain where it is reported one formerly existed. Water has already been found in that spot, and there is no reason why more wells should not be sunk, and an ample supply secured should this first trial be sufficiently successful, the result of which will shortly be learned.

"The Advance Brigade (headed by Col. Merewhether and the reconnoitring party) consisting of the 3rd Light Cavalry, the Mountain Train, 10th N. I., and two companies of Sappers and Miners, are to march in the direction of Senafe

about the 1st December. Small detachments will be left to protect the depots *en route*. Fortunate fellows! in three or four days after their departure they will be in a climate equal to an English Spring, with "bubbling brooks" at their feet."

—*Bombay Gazette*; Aden, Dec. 5th: "By the death of the Aboona Metropolitan at Magadala, the captives have lost a friend. The deceased had once induced Theodorus to release the captives from their heavy chains, and had done them many other kind offices; latterly, however, he had himself fallen under the Emperor's displeasure, and his death at such a time does anything but improve the condition of our countrymen. A report had reached Colonel Merewether that one of the chief rebels, Waghum Gobzye, had taken and burnt Magdalla, and that the prisoners were in his hands; this turned out, as usual, to be mere rumour, and was effectually contradicted by the arrival of letters from Mr. Rassam, dated 28th October, in which no mention whatever was made of an attack, and which merely contain the usual "all well," with the additional item of the death of the Aboona."

—*Times of India*; Annesley Bay, Nov. 22nd: "Letters have been received from the Magdala captive up to the 28th Oct. They were all well. They ask for money, for cheroots, for Cognac, and other creature comfort; and ere this the last supply sent must have been received by them. They had heard from Theodore. He was supposed to be at Debra Tabor, and had sent his greetings to Rassam, with the assurance of his high regard, trusting that he would shake him by the hand ere long, but that unfortunately he was delayed on the route, as he was bringing with him two monster mortars! The captives had not heard of our arrival here."

—The *Daily News* is to come out as a penny paper in January with new proprietors and fresh capital.

—The Reverend Dr. Watson will preach in the Town Hall on Sunday next, at 11 A. M., and the Reverend Dr. Macleod at 6 o'clock, P. M.

—The annual soiree, and distribution of prizes to the children of the Diocesan Board School, will take place in the Freemason's Hall, Mazagon, on the 18th inst., on which occassion all interested in Christian education are invited to be present.

—*Overland Mail*: "At the last monthly meeting of the Church Missionary Society, the Rev. Prebendary Venn, B.D., the hon. secretary, said that Sir Stafford Northcote having applied to the society, through Captain Eastwick, for any information which could be furnished in respect of interpreters for the Abyssinian expedition, and for such information respecting the country as the journals of missionaries might supply, he had, in an interview with Captain Eastwick, furnished to him such information as could be obtained from the records of the society's missionary work in Abyssinia, and that Sir Stafford Northcote had invited Dr. Krapf, formerly missionary in Abyssiuia, to accompany the expedition as interpreter. Dr. Krapf, by letter, stated that he had accepted the offer of Sir Stafford Northcote, and would join the expedition at Mossowah; that for the last two years he had been engaged in Amharic studies, especially in editing for the British and Foreign Bible Society an Amharic New Testament, 10,000 copies, and various small tracts in that language, as well as the four Gospels in Tigri; that he had stipulated to have an assistant who would act as Bible colporteur, and that he anticipated large opportunities of spreading Christian truth in connection with the expedition."

TELEGRAPHIC NEWS.

London, 26th Nov.—The Duke of Montrose explained to Parliament the terms of the new Postal Contract. The Brindisi route has not been adopted because Railway communication is insufficient. Steamers will call at Messina instead of Malta, saving 24 hours. The rate of postage will be increased three pence.

The American congress has met and the Judicial Committee has presented a Report in favour of the impeachment of President Johnson.

The French Regiments left Rome for Civita Vecchia. The Pope, Italy, Russia, Austria, and the minor powers have agreed to a conference. Prussia's adherence is considered certain and England's probable.

27th.—The House of Commons has voted two millions for the Abyssinian Expedition. A protracted and animated debate took place chiefly turning on Lord Stanley's speech of July which induced the belief that no expedition was immediately intended while preliminary steps had been already taken. Messrs. Lowe and Horsman vigorously attacked the conduct of Government as unconstitutional.

Lord Stanley eloquently vindicated the course Government had pursued and stated that Government had only finally resolved at the close of the session on sending an Expedition. The Expedition was a disagreeable necessity not only to release the captives but to maintain the prestige of the country.

Sir Stafford Northcote denied that Lord Stanley had deceived the House, and vindicated his conduct.

Mr. Gladstone while unable to censure Government considered it ought immediately to have communicated its resolution to despatch an Expedition to Abyssinia, to Paliament.

Mr. Disraeli contended that Government had acted constitutionally and he estimated the expenditure at three and a half millions. A sum of £300,000 more if necessary would be required to replace troops taken from India. He emphatically declared that the scope of the Expedition was restricted to the release of the captives.

Garibaldi has been transferred to Caprera owing to ill health.

28th.—Sir Stafford Northcote said that the committees of ways and means considered Colonel Merewhether's explorations in Abyssinia on the whole satisfactory.

Mr. Disraeli was absent from illness.

Mr. Hunt said that the two millions required would be provided by the surplus of next Budget and by an addittion of a penny to the Income tax and remainder from the balance in the exchequer.

Mr. Gladstone cordially approved the means proposed of meeting the expense.

A resolution was passed adding a penny to the Income tax.

Sir Stafford Northcote moved a resolution to the effect that the ordinary pay of the troops and the charges of vessels should continue to be maintained by the Indian revenues provided the cost of replacing them be provided by Parliament. The resolution was passed.

29th.—The House of commons have approved of the P. and O. Co's Postal Contract.

The Ways and Means Committee of the American Congress has recommended that the cotton Tax should be repealed.

It is now doubtful whether the Conference on the Roman Question will meet. Italy requires certain declarations from France.

Dec. 4th.—The *Times* and *Daily News* urge objections against rendering the Indian revenue chargeable with any portion of the cost of the Abyssinian Expedition.

The question of the Bombay Government taking shares in the new Bank is still under consideration by the Indian Council.

Lord Stanley declared that he had not modified his opinion concerning the Roman Conference. An earthquake has occurred at St. Thomas.

TENTH ANNIVERSARY

OF THE FULTON STREET PRAYER MEETING.

The Tenth Anniversary of the Fulton Street Prayer Meeting was held in the North Dutch church on Monday, Sept. 23rd, at 12 o'clock. The old church was densely crowded with a large assembly of ladies and gentlemen, many of them connected with the religious and benevolent enterprises of the day. The meeting was conducted by Rev. Dr. Duryee, and opened by singing a hymn written for the occasion, beginning as follows— :

Before Thy throne, eternal King,
In humble gratitude we bend;
While hosts of heaven their tribute bring,
From man let ceaseless prayer ascend.

Dr. Duryee then read the 72d Psalm, after which the Rev. Dr. Wescott, of the Baptist Church, made an address. Requests for prayer were read in behalf of fathers, sons, daughters friends, for sick persons and for those in special temptation. The Rev. Mr. Mingins offered prayer for the cases designated by the leader of the meeting.

Rev. Dr. Newell, of the Allen street Presbyterian church, in this city, said that the prayer meeting might be originated anywhere. Ten years ago he was a pastor of a church in Syracuse. There had been a meeting of Presbytery in January, and after it closed, news came of the Fulton street meeting, and it was proposed to have a prayer meeting in a private room in Syracuse. The meeting was held, and it grew, and one hundred precious souls were converted to God as the results of that prayer meeting. He thanked God for the Fulton street meeting, as the originator of that meeting. He narated a very striking instance of the influence of this meeting in the salvation of the son of an eminent European divine, as it was told him by the father at a Christian festival in Switzerland, and said that the influence of this meeting during these ten years, had been felt throughout the Church in every part of the world. He thought that the power of the prayer meeting might be seen in its bringing all the activities of the Church into operation. During the past, year, 220 souls had been converted to God in the Allen street church, by the power of prayer. Men have come to me and said—we resisted your pulpit fulminations, but couldn't stand the testimony for Jesus of the young converts in the prayer meeting. He gave an account of the commencement of the revival in Allen street church, when a young man, son of a clergyman, arose and said with tremulous utterance: "I can't speak for myself, but I will say a word for Jesus." He closed with au eloquent appeal to organize and establish Fulton Street Prayer Meetings in every village and town.

A telegram from Philadelphia was read, as follows: "The noon prayer meeting send congratulations on the Tenth Anniversary. May your second decade be more glorious than the first. Gospel preached last evening in Chestnut street theatre. Thousand unable to find standing room. Five hundred gathered afterwards for prayer in young men's room opposite, at which fifteen rose for prayer. Services in theatre to be continued by city and other ministers. The Lord is leading his people to feel the importance of peaching to the masses. I spoke yesterday, with others, to four hundred on the street, who never enter a church. Read Matthew 22d: 9th and 10th verses.

GEO. H. STUART."

The congregation rose and sung with fine effect—

"All hail the power of Jesus' name."

Rev. Dr. Andrews, from Brooklyn, of the Methodist denomination, was the next speaker. He dwell upon the power of the name of Jesus, and the strong faith which that name gives to the praying Christian. With the name of such an Advocate and Mediator to plead, how could the Christian fail to come with boldness to the throne of grace.

Some additional requests were read, and two verses of the hymn "Ten Years of Prayer," written for the occasion, were sung. The hymn is as follows:

Ten years have we, a suppliant band,
Each day convened at God's command,
And proved that Jesus loves to hear,
When Christians plead from year to year.
Ten years of Prayer—foretaste of heaven!
God's Holy Spirit, freely given,
Has filled our hearts with joy and praise—
And shall to everlasting days,
When we review those years of prayer,
What precious mem'ries cluster there!
For God, whose promise means no less,
Has richly given us "Grace for grace."
Oft has He answered our request,
And hushed our anxious fear to rest;
And still He waits our plaints to hear—
O Praise Him for ten years of prayer.
Come ye who love this work of prayer,
New songs of praises help us bear,
Each day to Him whose mercies prove,
The wonders of Redeeming Love.
So let our faith and hope increase,
That we may have the Saviour's peace;
Then thousands more that peace shall share,
As fruits of these ten years of prayer.
Ten years of prayer—how soon they've gone,
To meet results at Heaven's high throne;
Where some who joined our early lays,
Have changed their prayers and tears to praise.
Ten years of Prayer—they cry aloud,
My soul prepare to meet thy God!
For lo, He comes, then who shall dare
To waste away ten years of prayer.

Dr. Duryee asked that prayer might be made for those exposed to the pestilence in the South, and read a request from a sister, for a brother exposed to the scourage; he then called upon Gen. Loomis to pray, and the venerable soldier led the vast assembly in fervent petitions.

Rev. Mr. St. John, a Congregational clergyman, was the next speaker. He said that he first saw the light within the shadow of this steeple, heard the first sermon from this pulpit, and, at the first funeral he ever attended, received an impression from the remarks of the officiating minister, who repeated over and over the words, "the blood of

Jesus Christ," which never left him and ultimately resulted in his conversion. But for that blood who of us would be here to-day? He indulged in some touching memories to the earlier years of the North Dutch Church, and his address was followed by singing.

Rev. Mr. Postlethwaite, of the Protestant Episcopal Church, spoke next. His subject was the unity of the Church of Christ: there is "one body and one spirit." He likened this assembly to Pentecost. When he was in college, news came that this meeting had been established in New York. The students organized a prayer meeting. A student came in to scoff, was convicted, rose, and asked prayer, confessing the purpose with which he came. Mr. P. bore testimony to instances of the influence of this meeting in Columbus, Ohio, and in the West.

After prayer, Mr. Lanphier was called upon to speak. He said that tears would be better than words; and yet he was unwilling to be silent, having been asked to speak for Jesus. He came to New York with no Christ in his heart, attended the Brick church and sang in the choir; then he went to Pearl street church, heard the Word and received it not. He then went to Broadway Tabernacle. A revival of religion occurred. A man, now present, asked him to be a Christian. The minister of the Tabernacle called on him, and he said to him, "I have a God and am satisfied." This caused the minister to preach a sermon which was blessed to his conversion. At 12 o'clock he gave his heart to Christ, and 12 o'clock had been a very precious hour to him ever since. A member of the Dutch church came and asked him to be a missionary. He at last accepted, and came here in July. While engaged in missionary work, God seemed to say to him, Open the lecture room for prayer. He asked, "Could I have the room?" It was granted. There was no consultation, no preparation. The room was opened. The result is known.

Rev. Dr. Vermilye said, in closing:—The grand thought of every one here is, "What hath God wrought?" What a strange thought that such an assembly should sit for two hours to commemmorate such a meeting. It was very remarkable that such a meeting as this should have continued so many years, and have been free from coldness and formalism, and also from extravagance. It was never intended as a clerical prayer meeting, nor as a denominational prayer meeting, and for these ten years it has been a union meeting. He feelingly alluded to those who had taken part in it in the past who have died, and to those who were its active, living supporters.

After prayer by Mr. Dorr, and one moment spent in silent prayer, the closing hymn was sung, and the benediction pronounced by Rev. Dr. Dewitt.

CONFUCIUS.

(From the Athenæum.)

The Chinese Classics. Translated into English, with Preliminary Essays and Explanatory Notes. (Reproduced for General Readers from the Author's Work, containing the Original Text, &c.) By James Legge, D.D. Vol. I. *The Life and Teachings of Confucius.* (Tribuner & Co.)

The life and teachings of Confucius deserve to be studied by Europeans on more than one account. It cannot but be interesting to know what was the character of a man whose precepts have for more than two thousand years swayed the minds of hundreds of millions of the human race. Again, since Confucianism is undoubtedly the most perfect form of Fetishism, it is important to ascertain what are the claims of this system to our respect. Finally, it is desirable to compare the doctrines of the Chinese sage with those of other great teachers of mankind, if only as a means of testing the opinions of some late writers, who seem to us to have wilfully exaggerated the excellence of Chinese morals.

The book before us furnishes every English reader with the means of solving the principal questions relating to Confusius. Dr. Legge declares that he has given years to the study of the Chinese classics; his translations are evidently made with care, and the preliminary essay and notes are valuable. The first thing to be settled is, what are the Chinese canonical works, and what part did Confucius bear in their composition? It appears that there are five books called "King," which the Chinese are to receive as law for all generations. There are also four writtings of later date but of not inferior authority called "Shoo," Although the authorship of all the five "King" is loosely attributed to Confucius, it is only the last, called Ch'un Ts'ew, or "Spring and Autumn," "which can, with an approximation to correctness, be described as of his own making." As this is simply a chronicle of events from 724 to 488 B.C., it is unnecessary to refer to it for the spirit of Confucianism. This is to be gathered from the later scriptures, called "Shoo," which were compiled by the disciples of Confucius to serve as a record of his teachings. Three of them —the Lun Yu, or "Digested Conversations," the Ta Heo, or "Great Learning," the Chung Yung, or "Doctrine of Mean"—are here translated. The fourth, containing the works of Mencius, will appear in a future volume.

Such being the Chinese classics, the question next arises, are they of the antiquity ascribed to them, and are the utterances imputed to Confucius really his? From 480 to 221 B.C. there was we are told as much confusion in the literary world of China as in its body politic, and under the Tsin dynasty the Chinese Scriptures were, by order of the Emperor, everywhere committed to the flames. Still after reviewing all the circumstances, Dr. Legge comes to the conclusion "that we have in these classics and books what the sage of China and his disciples found or gave to their country more than 2,000 years ago."

Having ascertained, therefore, that we posses in the Chinese classics a genuine record of Confucianism, we may proceed to form from them an estimate of the character of the sage, and of the value of his doctrine. It appears, then that Confucius spent his life in seeking to become wise and virtuous. He describes himself as a man "who in his eager pursuit of knowledge, forgets his food; who, in the joy of its attainment, forgets his sorrows." But from his idea of wisdom he excluded all that relates to what we call religion. He would not even so much as discuss spiritual existence, much less the being of a God or the future state of man. Thus at page 185, we read—"Ke Loo asked about serving the spirits of the dead. The Master said, 'While you are not able to serve men, how can you serve their spirits?' Ke Loo added, 'I venture to ask about death. He was answered, while you do not know life, how can you know about death?'" There is reason to think to that, before the time of Confucius, some idea of a Supreme Being existed in China. For that idea, Confucius substituted the indefinite word "Heaven," which occurs frequently in the Chinese classics here translated. It is useles to inquire what idea Confucius himself attached to this word. Whether he meant by it "Fate," or the spirits of departed sages, or a principle of reason, or the course of Nature, it is certain that evaded all inquiries regarding his opinion on the subject, and framed his philosophy as though no spiritual world existed. Thus, at page 150, we shall find his difinition of wisdom to be, "To give oneself earnestly to the duties due to men, and while respecting spiritual beings, to keep aloof from them." In short, in comparing Confucius with other teachers, we may say that he substituted, with reference to the invisible "vague alarm," for what in the Muslim is (according to Mr. Palgrave) "sullen submission," and, in the Christian, "loving obedience."

As regards the Deity, then, the teachings of Confucius are a blank. We come now to consider his views on man's duty towards his neighbour. This may be comprised in one word—"reciprocity"; and, indeed, Confucius himself has used that single term to express with the utmost conciseness all the instruction he had to give, on the head we are now considering. Certain writers have ventured to compare this precept of Confucius with the Sermon on the Mount. They expand the saying of the Chinese philosopher into that verse of the Gospel, "Whatsoever ye would that men should do unto you, do ye even so to them," and then they exclaim, "Behold the Christian law forestalled." But the intentions of the Chinese lawgiver were very different from the gist of the precepts which the Christian is called upon to obey. On examination, we shall find that the golden rule of the Chinese sage was rather a political maxim than a moral law. In the first place, all nations other than Chinese are classed as barbarians, and of them little or no account is taken. But as regards the Chinese themselves, the rule of reciprocity is explained to be "to serve my father as I would require my son to serve me; to serve my elder brother as I would require my younger brother to serve me; to serve my prince as I would require my minister to serve me." Thus each member of a family conducting himself according to the golden rule, each family will be well governed, and this being the case, the government of the nation, which is but an aggregation of families, will be good. How small and narrow a doctrine this is as compared with the Sermon on the Mount need not be said. But to show this concisely and convincingly, let us place parallel what is said on the subject of enemies here and in the Gospel. For the "Love them that hate you, bless them that curse you, do good to them that hate you, and pray for them which despitefully use and persecute you," we have "Recompense injury with justice, and recompence kindness with kindness." "He who recompenses injury with kindness is a man who is careful of his person." "With the slayer of his father a man may live under the same heaven; against the slayer of his brother a man must never have to go home to fetch a weapon; with the slayer of his friend a man may not live in the same state."

As Confucius ignored the world to come, he found little support under the trials and disappointments which befell him. He was continually wandering about in search of employment, and was often rebuked by meaner men for his dejection under refusal. On one occasion an irreverent spectator of his canvassing for power compared his troubled appearance to the disconsolate look of a "stray dog." At page 171 we find him acknowledging that he was not unaccustomed "to be overcome of wine"; and perhaps he was led to that indulgence by a desire to wash away his regret for the loss of office. He was not over-truthful, for on one occasion he did not hesitate to violate an oath, excusing himself in the very words which brought such reproach on Euripides, "My tongue-swore, but my mind was unsworn." He was not a brave man, for he turned pale at a clap of thunder, and migrated from any place where he apprehended danger. He was not a continent man, if the rule *qui s'excuse s'accuse* be true, for he had to justify himself with reference to visits which gave great offence to his disciples. We find him uttering shrewd remarks as to the difficulty of managing concubines, which shows he had experience in that line. He divorced his wife. He was, however, amiable, in general sincere, and really earnest to improve, according to the little light vouchsafed to him.

MOHAMMEDANISM AND CHRISTIANITY—THE POLITICAL QUARREL BETWEEN THEM.

To complete the subject of Mohammedanism and Christianity, it is necessary to take up one topic more—the political quarrel between the two faiths. This we purpose to do in the present article.

It was, if we mistake not, an opinion of the late Dr. Arnold, that, second only to theology, politics was the science most worthy of study. It ought indeed to be investigated carefully and impartially, by all who would understand human history. Not merely religious difficulties, but deeply cherished political feelings, rise up as obstacles in the path of the Mohammedan inquiring into Christianity. Nor is this to be wondered at; for never, during the last 1000 years, has the political struggle between Christians and Mohammedans wholly ceased. A hurried sketch of the past will make this plain.

The Mohammedan project, copied, we doubt not, in one of its essential features, from the blessed Jesus, was the conquest of the world. The pagan priests of old Rome never thought of so magnificent a design; their ambition was satisfied when they had made a certain alliance, more or less close, with the paganism of other lands; and, imagining an essential identity of faith where none really existed, opened the capital for divinities before unheard of, and given them a recognised place in the Roman mythology. Judaism could not have inspired Mohammed with his daring project for the subjugation of the world; for it was it is very nature local, and showed its real spirit when it objected to Peter's holding fellowship with men uncircumcised. It was Christ who was the model for Mohammed in his scheme for the conquest of the world; but as the imitator was, in the fullest sense of the words, "of the earth earthy," while the exemplar was the Lord from heaven, the copy was very imperfect; for while Jesus dealt with the human conscience only by moral and spiritual means, Mohammed had ultimate recourse to coercion of various kinds; while Jesus knew no weapon except that of love, Mohammed had at last no scruple in employing the sword, and would have

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been satisfied though, in gaining universal empire, he had half-depopulated the world.

Almost, then, from the first of Mohammed's enterprise, the conquest of the world became the fixed aim of every soldier of the crescent; and, however honourably foes might conduct warfare against them, the mere fact that they were men in their whole souls irreconcilably averse to surrender the government of the world into Moslem hands, was sufficient to make them be regarded with hatred of no ordinary kind. Human nature being what it is, hatred becomes yet more intense, when a people are not merely opposed, but opposed successfully; and this is the gravamen of the charge brought by Mohammedans against the followers of Jesus. At that period in human history, when the danger to the world from Mohammedanism was at the greatest, the Moslems were at one and the same time fighting their way through Assia to the confines of India, and forcing a passage westward and northward, so as to threaten every European kingdom; and what stopped their progress was not so much the active and passive resistance of the unnumbered millions of Asia, as the heroic efforts of the less populous but more warlike European states. In short, when the Mohammedans had the cup of triumph almost at their lips, it was dashed out of their hands, not by Asiatic pagans, but by European Christians; and the difference between the Mohammedan position in the world as it now is, and as, but for Christian warriors, it might have been, is the meaning of the hatred which ambitious Mohammedans bear to Christians of every name.

It was not merely the first collisions which left hostile feeling behind: the crusades traced deep lines in the Mohammedan memory; and when the time for these had passed away, other struggles had the time for these had passed away, other struggles had the same effect. It has been stated that, even if war had been conducted on the most honourable principles, it would still have stirred up animosity in the hearts of those with whom the struggle took place; but it must be added that hostilities were often carried on in a barbarous or half-barbarous fashion; for instance, it is stated, though it may be trusted with some exaggeration, that no fewer than 70,000 Mohammedans were slain in Jerusalem, when it was captured in the year A D. 1099, during the first crusade. How vast, again, the misery that must have been inflicted on Mohammedans by Ferdinand and Isabella in their efforts forcibly to convert the Mohammedans of Spain, and how lasting the sting left behind, when, in large measure failing in that endeavour, they ultimately expelled from the peninsula those more sincere Mohammedans whom they could in no way compel to the abandonment of their faith! Far be it from us to assert that no provocation was given. We believe that if ever a people in the world gave provocation to Christians, it was the Mohammedans; and in that very peninsula of Spain now spoken of, the Moslems had done the most indefensible deeds in the day of their domination. Thus, speaking of an early Mohammedan victor in Spain, the celebrated Muza, a historian says: "The horrors which he perpetrated in his career of conquest, or rather of extermination, have been compared to those of Troy and of Jerusalem, and to the worst atrocities of the persecuting heathen emperors. There may be exaggeration in the declamatory statements of those historians [*i.e.*, the old Spanish], but the very exaggeration must be admitted to prove the melancholy fact." Speaking of a later period, a Spanish Archbishop says: "Children are dashed on the ground, young men beheaded; their fathers fall in battle: the old men massacred, the women reserved for greater misfortune." It is evident that the controversy between Christians and Mohammedans can scarcely be viewed in the abstract, or decided simply on the merits of the case; the feud of many long centuries cannot be forgotten, but will affect the reasoning, do one what he may to avoid it.

A case closely connected with ourselves claims special consideration, the relation between ourselves and the Mohammedans of India. India contains a greater number of Mohammedans than Turkey itself; and when, some years ago, the *Times* newspaper, wishing to say something startling, came forth one morning with the statement that Britain was the first Mohammedan power in the world, it in a certain sense spoke the truth. There are more Mohammedans under the British sceptre than under that of any other sovereignty in the world. But, unhappily for our endeavours for their conversion, they have a certain political feud against us in India, which makes them listen to our admonitions with less candour than might otherwise be the case. When we first made our entrance into the East as a political power, most of India was in Mohammedan hands, the empire of the Great Mogul, though really at the time rotton to the core, figuring largely in the imagination of Europeans and Asiatics as the very type of strength and of splendour. That empire we took the leading part in overthrowing, and the fragmentary provinces or kingdoms into which it was at last broken, we partially or entirely conquered, and to this day hold in thrall. Yet more unhappily for the relations between them and us, the situations offered under our rule are not those for which the Mohammedans are epecially qualified. The civil offices demand, in those who would properly fill them, some acquaintance with the ideas, and, if possible, even of the language, of the conquerors and to acquire these implies such a freedom from bigotry as is not common among Mussulmans in any country. Most of them have tendencies towards the army; and when all who are required for the department of of public service have been obtained, there still remain multitudes of respectable descent for whom no career is open, unless they first obtain certain kinds of knowledge to which they are now averse; while it remained true, as at present, that mission, and even government, schools in India are very partially attended by Mussulman children, while thronged with Hindoo boys. Mohammedans will suffer severely from the existing system of government, and will tend to sink in society, till, from being the Indian aristocracy, they become the lapsed masses of the land.

We fear that the day is yet distant when Mohammedans in numbers will consent to enter the Christian Church In Turkey, consequently, and in other lands similarly situated, irreconcilable religious strife will continue to prevail; and at intervals there will be appeals to arms, snd Christian or Mohammedan blood will be shed. Meanwhile, it is consoling to think that He who presides over this world and the universe at large habitually makes the wrath of man to praise him, at the same time keeping the remainder of that wrath under restraint. We wait, with perfect faith in His providence, to see events gradually evolve themselves in Eastern Europe, assured that He will direct them, and will, though possibly in a strange, mysterious way, compel them to execute His will and beneficent designs, and be helpful instead of injurious to the best interests of man.—*Christian Work Nov.* 1.

PASSENGER ARRIVED.

Per Str. *Nada* from Suez Dec. 6:—William Carr, Mrs Carr, Captain Lindsay, G. Thomson-Mrs. Thomson, J. Faithfull Fleet, E. J. Ebden, Frances Feddin, Major Saulez, E. J. Smethurst, Lieut. C. Addeson Davies, Mrs. Davies, C. M. McGregor, C. Bienenfeld, G. Bienenfeld Fredrick Hoyer.

From Aden.—Jewraj Cutchera, and one friend, Ebrahim Safeeam, Champsey Anundjee, Gocul Cullianjee and one friend.

Per P. and O. Co's Str, *China*, Dec. 12th: *From Southampton.*—Mrs. Ford and infant, Lieut. F. Hammond, Mrs. Burton and infant, Miss Reid, Two Misses Atkinson, Mrs. G. W. Booker, Dr. and Mr. Smith and infant, Dr. Sexton, Mrs. Hojel, Mrs. Sculthorpe, Mr. and Mrs. Cameron, Mr. H. Cameron, Mr. D-C. Stewart, Mr. T. M. Satow, Mrs. Hingley, Mr. Barker, Mrs. W. Loudon, Rev. Mr. and Mrs. Streeton, Mr. G. Y. Hunter, Dr. G. F. Forbes, Mrs. G. R. Phillips, Mr. J. A. Marcel, Lieut. J. F. Machean, Col. Selby and European servant, Lieut. Trevellyn.

From Marceilles.—Major and Mrs. Cox and infant, Mr. and Mrs. McClelland, Mrs. Rowcroft, Mr. J. R. Oughterson, Col. and Mrs. Hibbert, Major and Mrs. Cheshyre, Lieut Col. Murray, Capt. and Mrs Grant, Mr. and Mrs. Ezekiel, 2 children and 2 native servants. Mr. J. Phillis, Mr. and Mrs. Coates, Mr. and Mrs. R. A. Green, Mrs. H. S. Carter, Mrs. R. M. Maclean, Mr. John Hood, Dr. H. S. Smith, Major and Mrs. Davies and 2 daughters, Dr. E. R. Butler, Mr. and Mrs. Lidderdale, T. Wilson, Mr. Jones, Rev. J. Williamson, Mr. H. Bulkley, Messrs. A. and B. Tyabjee, Mr. G. W. Allen, Rev, J. Robinson, Mr. Edwards, Mr. and Mrs. R. Tyndall, Miss Campbell, Mr. Edwards. Col. Keyes, Mrs. Davis, Mr. Randel, Mr. Barkeley, Capt. J. F. Chapman, Mr. R. C. Antrobus.

From Suez.—Major Anderson, Mr. E. H. Hall, Col. Manson.

From Aden.—Rev. Mr. Horsefall, Asst. Surgeon Keelan, Mr. H. W. Clarke.

PASSENGERS SAILED.

Per *Krishna* Hanscom, Dec. 9: *For Suez.*—Major and Mrs. Langthe; Mrs. Becherdass; Messrs. J. McGleshan, J. Rawson, F. H. Diox, and five native passengers.

For Trieste.—Mr. B. Sommerbatt.

For Aden.—Fourteen native passengers.

DOMESTIC OCCURRENCES.

MARRIAGES.

LONGMUIR—ARNOTT—December 2nd, at Belgaum, by the Rev. E. A. Wareham, Thomas Longmuir, Esq., Agent Bank of Bombay, Dharwar, to Mary Anne, daughter of the late Dr. John Arnott, Bengal Army.

BOYLETTE—YATES—Dec. 5th, at Christ Church, Byculla, by the Revd. G. C. Reynell, William Henry Boylette of H. M.'s Customs, to Margaret Eliza Yates.

DEATHS.

GOLDING—November 29th, at Mhow, Martha Agnes the beloved wife of Edward W. Golding, Esq., 95th Regt., aged 25 years.

BROOKE—December 1st, at Chindwarra, C. P., Mary the beloved child of Captain T. H. B. Brooke, Assistant Commissioner.

HARD—December 3rd, at Ahmednuggur, R. J, Hard, Barrackmaster, much regretted.

WEBBE—December 5th, at his residence, "The Retreat," Civil Lines, Poona, Mr. William Webbe, Pensioned Surveyor of the late Deputy Surveyor General's Office, aged 81 years.

GRAHAM—December 7th, at Poona, Lieut. David Graham, H. M.'s 108th Regiment, aged 31 years.

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